The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER | *No. 6167* | *Saturday, September 17th 1960* | *Price 4d.*

THE CONTROVERSY

ACCORDING to reports from Australia, two Christian sects have agreed on a merger. All doctrinal differences are settled, but the two bodies are unable to come together. They cannot agree upon the economic settlement.

We suspect that in the U.S.A., in the recent Unitarian-Universalist merger, it was easier to come to an agreement upon doctrine—or the nature of agreed belief—than one upon the control and disposal of property; and various legal matters that involved in one way or another salaries and finance.

There is nothing odd about this, or in the mundane world of agreed custom, anything reprehensible. The organised religions for example, cannot be quite cut off from necessary salaries; or from the lack of ministers due at present to the very different social set-up in this country as compared with pre-war days, or more definitely pre-1914-war days. Any look at the skies demands that someone should be standing on the ground and probably wearing shoes. To ignore the ground and the shoes would generally make quite certain that the skies would not be seen.

It is therefore useful occasionally to break away from controversy about doctrine, or even about the Kingdom of Heaven, and have a long look at what is sometimes called realities.

The humanist-theist controversy continues in this paper. It continues because it is a matter of concern to our readers. No subject is likely to cause more correspondence than this, and the subject has been debated under more than one editorship.

Plain Facts

There is nothing reprehensible about it, although it occasionally leads to a repetition of argument. It is indeed quite natural that a body of the left in religious doctrine such as the Unitarian should meet such a controversy. But a considerable insight into its relevance could be found by looking at the ground and the shoes, as it were.

The one plain fact about Unitarianism, as it actually exists, is that everyone in it is free to make up his own mind about what is to be believed. If this were not so; if there were an agreed body of doctrine demanding assent, then there would be no Unitarian body. This may be a weak or a strong position, but it is the position, and nothing has been more constant in Unitarianism in one way or another than this.

The second plain fact is that there are churches and chapels; that they exist for an act of worship, as distinct from a lecture or debate; and that the congregations so engaged in such worship are usually like-minded.

Like Other Religious Bodies

In short, the Unitarian body is like most other religious bodies, it exists because like-minded people find their home in it and create it. If there should come a time when there are no such like-minded people then the body will cease to exist. Doctrine, religious statements, controversy upon doctrine, has little enough to do with the ground and the shoes from which and in which the skies are seen. It has to do with like-minded people.

That is not the last word, but it is a word that should save disquiet about views and statements that appear in this paper about the humanist-theist debate.

The controversy we assume is addressed to the skies. And that too is what the Unitarian churches and chapels are for, and other religious bodies. The quest for God and for truth is never ending, even when God has been found and truth is near. There will always be the urgency for a particular vision, or a particular conviction, to assert itself in the hope of attaining agreement, and sometimes in the hope of resolving what seems to be religious difficulties.

Why not? Personal conviction has every reason to engage in debate and try to attain assent. The mind that dare not face its own truth and engage it with the truth of other minds is hardly a mind at all. This is indeed action addressed to the skies. But at the same time the basic reality can never be ignored. The voice in the wilderness is after all literally the voice in the wilderness, there is no one listening. Like minds must be found in which thought and feeling can be exchanged and shared. This can be no more ignored in the Unitarian body than in any other. It is unlikely therefore that this body being what it is will exchange its position for any that demands assent to any particular formulation of belief. This position has its difficulties, but for most Unitarians it has always possessed its strengths. But weakness or strength it is literally what exists, and any intention to change it must be carried on at a level very different from the current controversy. It must challenge the very basis of liberty as understood by like-minded Unitarians.

This is unlikely to be done. Every view therefore expressed about doctrine must hold in sight that there are other like-minded people who will not agree upon specific points, or even specific feelings. This is the background

of the debate. There is beneath the surface a certain unity. This unity does not deny the call used by the two speakers in the report in this issue of the annual meeting of the Lancashire and Cheshire Provincial Assembly.

A GOD'S-EYE VIEW

By A. Phillip Hewett

ONE of the most celebrated incidents in history is the one which depicts the Emperor Nero striding up and down in his imperial palace playing his fiddle, while outside raged the fire that was to destroy more than half of his capital city. It was a scene that excited the indignation of many of Rome's citizens at the time, and provoked in them the suspicion that the man who was so strangely indifferent to the conflagration going on around him must have had something to do with touching it off in the first place. Even Nero became alarmed at that, and hastened to transfer the blame to the Christians, who had shown no more concern over the fire than he had himself. Many of them, in fact, had made no secret of their satisfaction over the fate which had befallen the wicked city. They saw in it one more sign of the impending end of the world, just as the Jehovah's Witnesses do in the catastrophies of our own day.

Now Nero was without question one of the worst rulers in history; some say he was even mad. And yet within this small compass we see a parable of what has been going on in the mind of man for countless generations, and still goes on today. Here you see illustrated a preoccupation with a short-sighted, short-range point of view, whether in Nero whose absorption in creating wild music made him utterly carefree about the devastation outside, or in the Christians who could see in the same devastation no tragedy but only another confirmation of their fixed theories.

✱

Let us not look back at them with any airs of superiority. Who knows how we would have behaved if we had been there? Who, living then, could have predicted how we would behave under the circumstances that we have to contend with today? It is so easy to let our appraisal of any situation be determined by personal feelings and interests and theories that may loom very large in our eyes but do not enable us to come to terms with the wider situation at all. You have probably heard the old Chinese story of the man who burned down the house to roast the pig. If all he was interested in was roast pork, if it wasn't his house, if he was altogether single-minded about the whole thing, then from his point of view the procedure made perfectly good sense. It takes a wider point of view to look at the picture more realistically.

So it always is. However naive some of the cruder attempts to portray God as a gigantic man sitting among the clouds surveying the happenings on earth without benefit of telescope, you must concede that they did represent, in part at any rate, an aspiration towards this wider point of view. What would God think of it all, as he sat up there and looked at us? Some of the most primitive ideas—and when I say primitive, I don't mean ancient, for such ideas are still around—pictured him as having the same preferences, prejudices and preoccupations as ourselves. But the broader view, as you see it emerging for instance among the prophets of Israel, had already got beyond this. So the unknown prophet of the exile could write:

> "It is he that sitteth above the circles of the earth, and the inhabitants thereof are as grasshoppers. . . . behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance . . . all the nations are as nothing before him; they are counted to him as a thing of nought, and vanity."
>
> (Isaiah 40)

I think this is a magnificent picture. Whatever the imagery used, you see what the prophets are trying to do. They are trying to look at the human scene through the eyes of a detached observer, a god or an angel who is not subject to our prejudices and follies, and who can laugh or weep as he beholds them. And as he sits aloft in the heavens he does not see, as we usually do, just one particular part of the total world picture. He sees the whole, and he sees each part in relation to the whole.

Isn't that what the higher prophets of religion have been trying to do as they have attempted, however audaciously, to proclaim to man the will of God? They have tried to place themselves in that position, to see the human scene as one would who was balanced, farsighted, just and wise. And this is a religious exercise. One might almost say this is *the* religious exercise. For all this talk about unity with the spirit of God which has gone on and does go on among so many to whom religion is not a system of creeds and dogmas but a matter of inward feeling and experience would be just so many words on the air if it didn't mean at the very least an attempt to see life squarely and to see life whole—to achieve, if I may say so, a God's-eye view.

✱

Now I don't care what terminology we want to adopt to describe this process, but the process *itself* is one that we have to follow if we are going to rise any higher than the spirit of Nero. Only a conscientious and wholehearted attempt to look at the complete picture of man on the earth will be adequate to provide us with sound ideas and attitudes and policies.

A chief concern—I should say obsession, I suppose—of a large and dominant part of mankind is to corner as enormous an amount of material belongings for ourselves as we possibly can. If you don't try to sit up in the heavens and look at the earth as a whole, but simply walk around the streets of one city then this becomes a very rational and indeed commendable procedure. The more things you buy, the more work you are making for those who need it, and this is particularly effective if you buy things that have to go on to the scrap-heap in the not-too-distant future and be replaced by something new. And so you struggle and strive to buy a new car, a new and larger house, together with more and more gadgets to put in it, a boat perhaps, a foreign holiday, a country place, and all the things that are said to go with prosperous and distinguished living. And these things, it is said, can become more and more possible for more and more people as our standard of living rises higher and higher. We are taming the natural resources that surround us; we will have better communications, better social services, just about everything except better weather. It is perfectly possible to take this point of view by moving around in our local circle listening to what people are saying and reading and looking into stores and showrooms. And that is precisely what a great many people do.

✱

We quarrel violently with those whose political and economic ideas differ from ours. What is the present arms race but a reflection of that feeling on both sides? Sitting where we do, on earth and not in heaven, this is what seems to many of us perhaps the most important thing of all in the world today. It perhaps is not totally disconnected with our privileged material position to which I have already referred.

And to many people it still seems supremely important that others should be brought to accept their religious creed. Missionary imperialism from the West is growing increasingly unpopular in Asia and Africa, but it still commands the enthusiasm and devotion of many people here.

✱

But this is fiddling while Rome burns. It is in fact exactly what Nero did when he fired the blame on the Christians. In several hundred years' time, if the human race does indeed survive, the disputes about the various political and national and racial and religious groupings in the world today will look ludicrously trivial and insignificant alongside the real enemies and perils that confront us. If you don't believe that, look back a few hundred years at the hostilities of that time, and see how much interest they have now beside the really significant trends that were moving in history at the same time. Were the squabbles between Protestants and Catholics, or between Christians and Moslems really of any importance by comparison with the emergence of the modern industrial era out of medieval feudalism?

A LAYMAN'S DIARY

August 26. North Norfolk. The weather this week has turned out better than the forecasts, and we have spent a surprising amount of our holiday—so far !—on the beach. We have been doing all the right things: bathing, building dams and sandcastles, ambling round putting courses, and just sitting in deck chairs with half-closed eyes, listening to the hum of the holiday crowd. There is no more restful sound (not even that tune in the last movement of the Pastoral Symphony) than the subdued noise of a populous but not overcrowded seashore—the voices of many children, the crunch of reluctant bathers' sandals on the stones, the impatient cries of elder sisters waiting to bowl to inattentive young batsmen, and all the time, in the background, the breaking of the waves. I am surprised that in these days of "hi-fi" and "stereo" some enterprising record company has never thought of making an LP record of Beach Sounds; I am sure that such a record would be highly therapeutic to listen to at home, as one reclined in an armchair pretending one was 100 miles away, beside the sea.

★

August 27. Holiday reading has not gone too badly. By some omission which the late Dr. Freud could no doubt explain, I have forgotten to bring D. H. Lawrence's *Kangaroo*, so I can't finish it even if I wanted to; and I find I don't want to (the first half, I recall, was a trifle dull, though it did give quite a convincing picture of Australian suburban life in the 1920s). At first, when I got here, it looked as though all that the boarding house could offer instead was *Poems with Power to Strengthen the Soul, Compiled by Charles Mudge* (New York, 1907). But later, in the dining room, I found that the owners had laid in a fine stock of Reader's Union editions; so even if it rains throughout next week, all will be well.

★

Meanwhile I have read *Brighter than a Thousand Suns* by Robert Jungk (a recent Penguin, 3/6). It is an absorbing book about the personal lives and perplexities of many of the leading scientists on the Allied side in 1939–45 (who made the A-bomb), and of a few of those on the German side (who didn't make it). Discussing the hearings of the Oppenheimer inquiry in Washington in 1954, Jungk says they concerned "not only the life story of a single man but also that of a whole generation of scientists. The proceedings revealed their unroubled youth, their dread of the dictators, how they were dazzled by the overwhelming nature of their discoveries, the heavy responsibility for which they had not been prepared, the fame which threatened to be their ruin, their inextricable involvement and their deep distress." These words serve also as a good summary of the scope of the whole book. I defy anyone, once he has read it, ever again to make with confidence *any* sweeping generalisations about the ethics of the use of nuclear power in peace or war, or about the responsibility of any individual (such as a Truman, an Oppenheimer, or a Fuchs) or class of people (scientists, or politicians, or soldiers—or voters) in the matter of making or using the A-bomb or the H-bomb. There are no easy answers in this field, and any answer that purports to be easy is no answer.

★

On the lighter side I have read and enjoyed *The Mystery of a Hansom Cab* by Fergus Hume (Arrow Books, 2/6), an early "whodunit", first published in 1887. It creaks a little, but only a little, and if the detective's name had been Maigret, instead of Gorby, and the setting Bordeaux, instead of Melbourne, it could easily have passed for one of Simenon's. (I shall probably have John Rowland ticking me off now for making such a sacrilegious comparison !)

Now I am rolling up my sleeves to tackle Herman Melville's *Moby Dick*, which I must confess I have never yet read.

★

August 28 (Sunday). To the Methodist Church this morning: a rough square brick box, unsuspectingly labelled *Primitive Methodist Chapel 1882* above the entrance, but inside very warm and friendly. (After last Sunday, we gave David the chance of *not* coming, and he seized it with both hands !) I wonder why it is that in England the Methodists sing so much better than any other denomination (congregationally, that is). I know that the short answer is "tradition"; but every tradition must have a beginning. Where did theirs begin, and how could we emulate it ? (I noticed that the hymn board announced the *tune* as well as the hymn: an idea worth copying, I think. It is often frustrating to find that a hymn is being sung to some local pet tune whose number is a closely guarded secret. Where the tune is not the one in the book, should it not always be announced, as a matter of course ?)

★

August 29. I see that the World Council of Churches is to be urged by its Central Committee (which has been sitting at St. Andrews) to expand its basis of membership to read as follows:

> The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures, and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.

The *Guardian* correspondent calls this a neat statement (which I suppose it is), but says disapprovingly that no doubt "confessionalism" will try to amend it when the full World Council meets soon in New Delhi. If "confessionalism" is another way of saying "people who don't want to subscribe to something they don't believe in", then good luck to the confessionalists and may they speak up boldly when the time comes ! But the main disappointment, of course, to Unitarian minds, is not that the World Council's requirements of belief are being modified in detail, but that the Council's basis should be expressed *in terms of belief at all*. What is wrong with simply saying "The World Council of Churches is a fellowship of Christian Churches", leaving it to each prospective member church to decide whether it wishes to call itself Christian or not ?

AUTOBIOGRAPHY

By a Contributor

(The following is the first of three articles, to appear at intervals, of a religious autobiography. The writer is a Unitarian but wishes to remain anonymous.)

I WAS BORN in the last decade of the nineteenth century in the city of X. My father was a carpenter. He died when I was quite young. The street in which we lived was long and ran up a hill. From the bottom it sometimes looked to me like a gigantic caterpillar with the doors of the small terrace houses forming the legs. It was not a drab street for above it was frequently a blue clear-washed sky and around it always the hills of the near-by countryside, full of cornfields in summer, and of still brooding colours in winter. The parish church was near at hand. It was a dull brick building, erected in the nineteenth century to take care of the district in which I lived. For in the nineteenth century small towns were beginning to spread and the district in which I lived was a part of the spread.

★

I cannot remember when I went to church first of all. I vaguely remember going there on Sunday evenings with my sister and enjoying it, enjoying it enough to persuade her to take me again, which she was not always willing to do. But I remember vividly when I became a choir boy. I was seven years of age. The curate, a young black-bearded man came to see my mother about it. They talked about it on the doorstep in my presence with the cornfields on the hills to be seen over the houses at the bottom of the street. There were some doubts about my youthful age; I recall that I had doubts about it myself; I was too small. However, either my mother was persuasive or eloquent, or I had a reputation for good behaviour, whatever the reason, I was admitted to the choir as the smallest boy on the Decani side. There was no room for me in the choir stalls so I sat on a chair at the very end.

There were three choir practices a week, Tuesdays, Thursdays, and Friday evenings. The first two evenings were for the boys alone, but the last included the men. This last practice was preceded by a service beginning at seven o'clock, attended only by the boys and a small sprinkling of ladies in the congregation. Among them there was always one man sitting by a pillar, a nice clean-looking working-man, and I wondered why he was there. After the service we took off our surplices and cassocks; the choirmen arrived; and we had our practice until about nine o'clock. Two hours in church for a boy of seven! but I do not recall being troubled by it.

I was also a member of the Sunday school. At the age of seven a long-standing member! We went into school at 9.30 and at 10.45 walked in a long tail to the church for Matins and sung Eucharist. The children left immediately after Matins, but being a choir boy I stayed behind. Eucharist finished by about 12.30 or 1 o'clock. By 2 o'clock I was back in school again, and after school attended a children's service in the church. All was over by about 3.30 or 4 o'clock. The evening service took place at 7 o'clock and lasted a little more than an hour. That was my Sunday, year after year, until my voice broke at about fourteen. There were no holidays. We never went away for holidays. And I recall with awed astonishment now that I was awarded every year for six years a special prize for "never absent, never late" at Sunday school.

I attended for my education during the week an elementary church school. Here our religious education was not neglected. From about the age of twelve onwards I learnt by heart the Morning and Evening services in the Common Prayer Book, the Catechism ("What did your godfathers and godmothers then do for you?" Like most other boys, I suspect, I never knew what the "sinful lusts of the flesh" were and was not interested enough to inquire), the Communion service, the Litany, a number of Psalms and some short familiar pieces from the New Testament.

✱

I was soaked day by day in the tradition of the Church of England. I am not now a member of that Church. I left it very early and have long been a Unitarian, but I am grateful for what was given to me. It was given to me by kind, gentle men and women, with no tinge of cruelty in them, but only the desire to love and to serve. As I look back now I marvel at the goodness of it all and am comforted that in tens of thousands of churches, chapels and Sunday schools it still continues.

I was not made unhappy or bored by it all. I accepted it without question and could not imagine my life being spent in any other way.

As to the effect it had upon the religious consciousness of a child I have not the slightest idea. First of all I doubt whether a child has any religious feeling, only incipient wonder and probable excitement about the world in which he is living. I do not recall one impression of any sermon or address given in the church (save one that perhaps I shall mention in another article), and not the slightest impression of religious feeling induced by the services. Indeed familiarity took away every sense of strangeness or awe. I recall a group of choir boys, of which I was not one, lying the Eucharist before the altar in an empty church, and only a sense of delicious escape and freedom accompanying what they were doing. By the time I was approaching thirteen or fourteen I read the services for the purposes of reverie and imagination. I was then reading about Napoleon and was fascinated by his battles. During the long kneeling periods of the Eucharist with my hands folded before my eyes in feigned prayer I peeped through the fingers to the mosaic of the chancel floor, and there I fought Napoleon's battles. I brought up Davout's cavalry and Ney's guard and every Sunday morning for a long time broke the enemy's centre on the central pattern of the mosaic.

✱

In my home I rarely heard a word of religion uttered. I said my prayers every night and was dimly conscious of the texts in my parent's bedroom. I suppose I must have been surrounded by a kind of religious atmosphere that dictated certain attitudes, but there was not one word—as far as I can recall—of religious influence.

As to how a child learns religion—or at least religious experience—I do not know, and I doubt if anyone else does. I am trying to capture the memory of how religious experience came to me and I am bound to say that instruction of itself had little enough to do with it, although without it I should not have had the longing perhaps for religion that came to me when I was about fourteen years, and came in the queerest manner possible. So did my introduction to Unitarianism. This came to me when I was about sixteen years of age when I knew nothing whatever about it. This will be told in another article.

(To be continued)

"CLOSE TO THE VISION"

Annual Meeting of the Provincial Assembly of Lancashire and Cheshire

THE annual meeting took place at Southport on June 15th. This is the centenary year of the Southport Church. A bright and warm sun welcomed the delegates to the Provincial Assembly, meeting in that attractive town.

The Assembly commenced with Divine Worship in the Portland Road Unitarian Church, which was filled with a variously attired congregation of ministers and delegates from all parts of Lancashire and Cheshire. The preacher, the Reverend Joyce Hazelhurst, spoke of the fallacy of the "hundreds of people who are really Unitarians but don't know it, outside our churches". She had found from hard experience, that adults were satisfied with the car and television and felt no need of worship on a Sunday—but the children were still enthusiastic, even if the parents were apathetic!

Although reality told us the spirit of the age was against us, yet our mission was to fight and change the social trends that led to materialism and spiritual apathy, and never to accept them. Genuinely religious people had always so fought in the past—and won! It was loss of hope which led to apathy, both within and without the church. It was the feeling that we were swept along by events and social trends; that we had little or no control over them. This was a mistaken and utterly wrong reading of events. Religious experience showed us clearly, that creative love and determined action in the spirit of compassionate religion, could and did alter men and events. We Unitarians must live close to our vision. We must encourage each other. We must work out our faith, courageously and with hope, in our own small communities. It would soon be seen that our faith worked! So we would give a witness to the world that faith and hope in God, and love of man, could bring salvation to our society today.

✱

After luncheon the Annual Business Meeting was held in the church. A civic welcome was extended by the Mayor of Southport, Councillor Lambert Spence. Due to an indisposition the President of the Assembly, the Reverend K. Twiss, was unfortunately unable to be present. The acting President, the Rev. H. Smith, expressed the deep regret of the meeting at the President's illness and absence.

The public meeting held after tea was stimulating and controversial. With Mr. A. P. S. Hinde of Southport in the Chair, the Reverend A. J. Long spoke on the theme, "The Unitarian Concept of Churchmanship". He said we were sometimes tempted to use the "one-up-manship" technique, claiming that our position was just as valid as the Established Churches' "mystical Body of Christ" view. Actually it was more faithful to our ancestors as the "Gathered Church", traditional to Dissenters. In the words of Theodore Parker, "the Church to form and reform the World"; ours could be the "light that shines brightest when there is darkness elsewhere".

✱

Dr. S. J. Kenny, the second speaker, saw the theme as "Movement versus Dissociation". We have no common framework but a very strong common spirit. We are the movement dedicated to completing the Reformation, liberating man's spirit from the tyranny of Authority, leading him towards

a free worship and practise of religion. The Roman Catholic Church was doing its utmost to prevent this; this must be plainly stated! In Spain and Italy and in many parts of South America, it was succeeding in its aim. In Africa it was preparing again to chain the free spirit of man! Dr. Kennet's conclusion was that we are a Movement, dedicated to Liberate the Spirit of Man. Such was the interest aroused by these speakers that, by popular decision, the meeting decided to continue with a general discussion from the floor, and take its chances on catching the last buses and trains, home.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

N. U. F. Parents' Circle

Sir: Through the National Unitarian Fellowship and with the support of the Rev. Dudley Richards of the R.E.Y.D. I am organising a Parents' Circle.

The initial idea was to link up and have some contact with the children and young people of isolated Unitarian families and those having no close contact with Church, Sunday School or Youth Group. It was found impractical with a small number of children of very varied ages to have direct contact and a start was made by linking up any parents who so wished and who were concerned with the ethical and broadly religious development of their children.

We have to date a small group of enthusiastic families and we should like to add to the effectiveness of the experiment by including more. May I therefore appeal to you to make this scheme known to any families you know of who might be interested?

The members are linked in groups of six families by means of a folio circulated among them. In addition to a written contribution from each family—advice required, practical hints, book suggestions, general discussion of problems, etc., the folio contains—leaflets, general information, children's own contributions, etc. etc.

Two folios are already in circulation and it is hoped a third will be started shortly. Several contributors are already N.U.F. Members but not all and it may be decided later to pay a quite nominal subscription direct to the Parents' Circle or to the N.U.F.

The age of the children thus contacted varies from a few months to 15-16 years.

I should be very glad to hear from any interested parent who feels that he or she could help and/or be helped by joining us, whether he be isolated from other Unitarians or not, and will gladly answer queries on any point of this "fellowship within a fellowship".

Yours, Kathleen E. Arciszewski (Mrs.)

Beaver End House, Wootton, Bedford.

"The Way we have come"

Sir: It is difficult to understand exactly what Wallace Taverner means by some of the statements in his article "The Way we have come."

It seems, however, that he advocates, what some one has described as, non-theistic humanism, which he seems to believe, is implied in the Unitarian witness down through the years. Unitarians are blamed by him for not going the whole hog and becoming non-theistic humanists. In Mr. Taverner really asking us to believe that Mahomet, Hammurabi, Felix Carpenter and many other Unitarian children and leaders were authentic non-theistic humanists without knowing it? If so, I must protest.

Non-theistic humanism is not a development of Unitarianism—it is a complete contradiction of it, that is why he finds it a problem to compile a Trust Deed that "requires on one hand public worship and on the other a living congregation that wants to understand its Religious Responsibility."

Non-theistic humanists must indeed have the courage of their convictions and be ready to "advance" out of Unitarianism if an informed conscience bids them so to do.

Those of us who are Christian-theists or just theists must also have the courage of our convictions and be willing to drop the well-loved name of Unitarian if by some strange turn of events it should come to be applied to those who have given-up belief in a God (who knows and cares for his children) for a bleak scepticism.

Our movement would be greatly strengthened if only we could freely unite to proclaim, with the consent of all our faculties, the Gospel of Jesus, to a spiritually needy world.

Is this a foolish dream which we must abandon as hopelessly out of date? Or is it the real answer to our need as a denomination, for the simple reason that it is the answer to the World's need?

Perhaps we shall discover the truth about the matter, not by endless debate, but by an act of commitment.

Leigh. Yours, Lionel Reed.

Sir: I was interested, and in some ways amused, by the Rev. Wallace Taverner's article "The Way we have come". I came to Unitarianism through a humanist movement. It seems that this was reactionary, if the trend of Unitarianism is towards a final Humanism, which the "hand in the sand" theists amongst us are holding back.

My Humanism was the R.P.A. Ethical movement, broad, a spiritually dead-end. Through an advertisement in the R.P.A. "Literary Guide" I learned of Unitarian Christianity and found a challenging and satisfying faith that makes God and Man meaningful.

Mr. Colin McCall, in a December, 1959, issue of "The Freethinker", wrote of his dislike of the word "Humanism" it has become a "coloured" word, with no generally agreed and accepted meaning. This seems so much to be the case with its use in the *Inquirer*.

All Unitarians are Humanists, if "Humanism" is summed up in the words of the second commandment, but many of us do not feel it to be out of date and irrelevant to include with it, in our faith, the first commandment.

Bob Lane Chapel. Yours, D. Mills.

Failsworth, Manchester.

Sir: Wallace Taverner's account of the concern of his layfolk to think out anew their doctrinal position has interested me because at Wandsworth early this year we met with a similar experience.

The view was expressed that it was time that we brought up to date the statement on our Church calendar about the purposes of our worship. It had remained the same for about half a century. We agreed to make the subject one for discussion at one of our mid-week meetings, and members were asked to submit their suggestions.

The result was a most helpful and fruitful discussion. It enabled all of us to gain deeper insight into one another's outlook, and finally it produced the following statement, which has been printed in the special calendar produced in connection with our 75th anniversary and distributed to two thousand homes in our neighbourhood.

"This church exists for the worship of God and the service of man in the Spirit of Jesus and in fellowship with all seekers of truth. Its members find guidance and inspiration for living in the Bible, in the sacred writings of other great religions, in all noble literature and in the deepest experience of human life. All who find the services to be helpful are cordially invited to attend and to become members, they will not be asked to accept any formal creed or dogma."

Wandsworth. Yours, Arthur Peacock.

Universalism in Religion

Sir: I was glad to read in Arthur Peacock's article (the *Inquirer*, September 3) encouragement for seeking adherents of other religions. However it is strange that Mr. Peacock thinks that we cannot ourselves take part in an organic synthesis of religions, learning good features of various religions and combining them. Thus, "Layman" wrote that he recently had found good in a "Strict and Particular Baptist Chapel".

I have visited places for worship of various religions, orthodox and liberal, and have found various good features in them. Thus, in evangelical Christian societies I was formerly impressed how contemplation of the self-sacrifice of Jesus on the Cross led to a sense of obligation and reverence.

E. Kilbride, Glasgow. Yours, Frank Finlay.

The Trial of Jesus

Sir: With reference to my article which appeared in a recent issue, I would like to draw your readers' attention to the fact that Dr. Paul Winter's revised book *On the Trial of Jesus* is to be published (in English) next month by the well-known publishing firm of W. de Gruyter & Co., Berlin W 35 Genthiner St. 13, at thirty shillings in cloth.

Wingfield Green, Essex. Yours, T. A. Burkill

BOOKS AND PERSONS

By John Rowland

The Science of Wisdom, by C. J. Toyne (Sidgwick and Jackson; 15s.) is a very odd book, in which Miss Toyne claims to have a solution to the riddle of how the theory of evolution can be related to some spiritual techniques. It is the first volume of a trilogy which she thinks may aid in bridging the gap between the scientific and the religious points of view. For me, I must confess, it is very far from being wholly convincing; maybe this is because I have in me a core of scepticism which mistrusts great, grand, vague statements, such as this: "There is no separateness in life. The Space-Globe is a part of the Being of the Most High. The stars and suns and planets are, as it were, crystallisations upon the inner perfections of divinity."

It may be that Miss Toyne really has got hold of something important; but if so some clarity is somewhere lacking. Perhaps the other two volumes of her trilogy may make up for this lack. At the moment, I have to confess that I do not find her treatment as satisfying as it seems to have been found by the Bishop of Exeter, who contributes a Foreword to her book.

DR. F. J. M. STRATTON

Principal L. A. Garrard

By the death on 2nd September, after a long and trying illness, of Dr. Stratton, Unitarianism in general and the Cambridge church in particular have lost one of our most distinguished as well as devoted figures. "Chubby" Stratton, as he was known to generations of Cambridge men, was a really great man, honest as the day, quick to decide what was right and firm in upholding it, yet always courteous, even to those who disagreed with him. A founder-member of the Memorial Church in Cambridge, of which he was chairman for no less than fifty years, he was, as the Rev. Stewart Carter, who conducted the funeral, remarked in a moving and deeply-felt tribute, no less a founder-member of the society of encouragers, especially of the young. The congregation which filled the Memorial Church for the funeral service on 7th September included many Unitarians, some of whom had travelled considerable distances to be present.

Dr. F. J. M. Stratton

Frederick John Marrian Stratton was born in Birmingham on 16th October, 1881. He graduated Third Wrangler in 1904, the year in which the Senior Wrangler was Edington. Two years later he was a Smith's Prizeman and was elected a fellow of his college, Caius, where he remained for the rest of his life, apart from periods of distinguished service in two World Wars; in the earlier of them he was mentioned in dispatches and awarded the D.S.O. and the Legion of Honour. He received the Territorial Decoration in 1924 and in the same year became a deputy lieutenant for Cambridgeshire.

In the academic field he devoted himself from the first to the rising study of Astrophysics and in 1928 became the second occupant of the chair at Cambridge. With the chair went the directorship of the Solar Physics Observatory, of which he had been assistant director since it was first moved from South Kensington in 1913. It is piquant to note that its director up to this time, who had strenuously opposed the transference, was Sir Norman Lockyer, who was also associated with our movement and whose wife was a devoted supporter of the Old Meeting at Sidmouth. Stratton was president of the Royal Astronomical Society from 1933 to 1935 and of the Society for Psychical Research, in which he was keenly interested, from 1953 to 1955. He was elected a Fellow of the Royal Society in 1947 and held honorary doctorates from Glasgow and Copenhagen.

It is, however, his services to the cause of liberal religion which will be specially remembered by readers of the *Inquirer*. His long and intimate association with the cause in Cambridge has already been mentioned. He was chairman of the Hibbert Trust, which he joined as a trustee in 1925. Until his last illness he was a member of the Council of Manchester College, Oxford, and was chairman of it from 1949 to 1952; for the first two of these years he was also President of the College. He was keenly interested in the work of the World Congress of Faiths. Yet much as his advice will be missed, it is not by these institutions that he will be most greatly mourned. His passing leaves a gap in the lives of all who knew him well. Though he never married and had few close relatives, he had a gift for friendship and there will be many, not least in our household of faith, who will feel that they have lost one of their nearest and dearest.

A TRIBUTE

By Dr. J. Cyril Flower

I should like to be allowed to pay a brief tribute of respect and affection to Fred Stratton, with whom I was in close touch from 1922 to 1931, and again from 1938 to 1957. He was Chairman of the Unitarian Free Church (now known as The Memorial Church) then meeting in the Assembly Room in Downing Street, when I became minister of the Church in 1922. During the first three years, while I was a Research Student also at Gonville and Caius College, he was my tutor, and responsible for my good behaviour, while for the whole period of nine years he was the Chairman of the Church of which I was minister. Later on, in 1938, when I was appointed Secretary to the Hibbert Trustees, I was again brought into close touch with him, especially after the death of Mr. R. M. Montgomery, whom he succeeded as Chairman of the Trustees. During the whole period from 1922 until his death, my wife and I were privileged to enjoy his close friendship, and we learned to admire and esteem the manifold aspects of his personality. It is not for me to speak of his great contributions to science, for others better qualified will have undertaken to do this. But I can speak from first hand knowledge of the untiring zeal and loyalty with which he devoted himself to the interests of our common human life. He was never too busy to undertake tasks and accept responsibilities pertaining to the enrichment of man's moral and spiritual nature, and to the help of those in need. There is a great multitude of men who are now serving God and their generation, who have cause to remember the encouragement and friendship he unstintedly gave them in their under—graduate days. Down on that loose sheet of paper drawn from his pocket every day went a list of notes of special things to be done, quite outside his absorbing academic work, and however long the daily list became, and however full the academic timetable might be, every item was either crossed off the sheet before the day ended, or transferred as first duties to the next day's sheet. We salute the passing from our midst in him of a truly great and good man.

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 18, 1960

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street Meeting House, 11, Rev. J. M. Coram Davies
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Altrincham, Dunham Road Chapel, 11, Mr. J. Y. Jones, 6.30, Mr. Keith Noble
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. R. H. Barker
Billingshurst, Free Church, High Street, 11, Dr. E. Green
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (September 25) Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11, Rev. Joyce Hazlehurst, 6.30, Mr. P. J. Spencer
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Rev. Joyce Hazlehurst
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. W. Hill Waring
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
Bolton, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. H. Crabtree
Bradford, Broadway Avenue, 2.45 and 6.30, Harvest Service, Rev. S. Knight
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inge Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. John M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Mr. W. Leonard
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Friends Road, 11, Rev. J. P. Chalk
Denton, Wilton Street Chapel, 11, Junior Chapel, 6.30, Mr. Browning
Derby, Friar Gate Unitarian Chapel, 6.30, Mr. Capewell
Ditchling, Old Meeting House, 10.45, Mr. J. Robbins
Doncaster, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Finlow
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. P. C. Whiteman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. W. McMillan
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Lambert
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 51 Constitution Road, 11, Rev. J. M. McGauley
Edinburgh, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Martin Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Mr. Allen Kirby
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
Gloucester, Barton Street, 3, Rev. John M. Quirk
Godalming, Meadrow Chapel (Farncombe), 6.30, Rev. G. Mason Brand
Guildford, Ward Street Church, 11, Mr. C. H. Mitchell
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 6.30, Rev. Frank Walker
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Desmond Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. Frank Walker
Hull, Unitarian Church, Park Street 6.30, Rev. Ernest Pass
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. W. Stephenson
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. M. C. Harris
Lewes, Westgate Chapel, 11, Rev. Basil Viney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kenderdine
Liverpool, Ancient Chapel of Toxteth, 11, Rev. J. K. Murren, 6.30, Miss H. Dixon-Williams
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murray
Liverpool, Gateacre Chapel, 11, Mr. A. H. Nixon, 6.30, Mr. D. Dunn
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Rev. A. Williams
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Basil Short
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. F. Hankinson
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. Graham Short, 6.30, Mr. J. Robbins
London, Forest Gate, Upton Lane, 6.30, Rev. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Miss M. K. Garey, 6.30, Rev. Dudley Richards
London, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. Grundy
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mair
London, Highgate Hill, Unitarian Church, 11, Rev. Robert Taylor
London, Ilford High Road, 11, Rev. T. E. Dalton, 6.30, Rev. A. Peacock
London, Islington, Upper Street, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Dr. Jeremy Goring
London, Mansford Street Church, Bethnal Green, 6.30, Rev. E. G. Lee
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Graham Short
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Mr. G. E. Prentice
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. F. W. Barr
Manchester, Pendleton Unitarian Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Student
Manchester, Renshaw Street Mission, 6.30, Supply
Manchester, Stand Chapel, Whitefield (September 25) 10.45 and 6.30, Rev. G. S. Whitby
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. Lawrence Hallworth
Middleton, Old Road Chapel, 3.15, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Newport, Isle of Wight, High Street, 6.30 (also 11, 1st Sunday in the month), Supply
Northampton, Kettering Road Church, 11, Rev. H. L. Short
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. Eric Phillips
Oxford, Manchester College Chapel, 11.30, (next Service October 2)
Padiham, Nazareth Unitarian Church, Knight Hill, 6, Rev. G. W. Petts
Park Lane Chapel, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dimmick
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. E. J. Williams
Ringwood, Hants, The Meeting House, 11, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30, 2.30 and 6, Rev. E. Shirvell Price
Rotherham, Church of our Father, 10.45 and 6.30, Supply
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Mrs. G. S. Whitby
Sheffield, Fulwood Old Chapel, 11, Supply
Sheffield, Unity Church, Crookesmoor Road, 11, Mr. W. E. Cartwright, 6.30, Mr. W. E. Brooks
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11, Rev. A. H. Lewis
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. G. Stuart
Southampton, Church of the Saviour, London Road, 6.30, Rev. E. G. Green
Southend-on-Sea, Darnley Road, 6.30, Mr. R. H. Cobbick
Southport, Portland Street Church, 11 and 6.30, Rev. L. Chandler
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
St. Helens, Corporation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
Sunderland, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swansea, Pentwyn Free Christian Meeting House, 11, Rev. L. Baker Short
Swinton, Swinton Hall Road, 6.30, Rev. Kenneth Wright
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenner
Todmorden, Unitarian Church, 10.45, 2.15 and 6, Mr. J. C. Turner
Torquay, Unity Church, off The Terrace, 11, Rev. Charles Hadley
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Wallasey, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. E. H. Shaw
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30 Sunday School
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Warwick, Unitarian Chapel, High Street, 7, Rev. H. Maguire
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45, Mr. F. Knowles, Styal, 6.30, Mr. H. Beaumont
York, St. Saviourgate Chapel, 6.30, Mr. G. E. Warren
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132, Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15, Francis Street (off College St. 7.15, Rev. H. W. Bennett, Manse Telephone LX 5121
Unitarian Fellowship of Australia, 1 Gees Alley, Melbourne, C.1. Minister Rev. T. M. Warren. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. Warren

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Leonard Mason
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
Vancouver, B.C., Unitarian Church of Vancouver, 1,550, Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
Wellington, Services suspended—Enquiries—Mrs. Warren, Tel. 61-232

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School: 7, Service, Supply

THE LINDSEY PRESS

HYMNS OF PRAISE

for Harvest and other Seasonal Occasions.

This eight-page hymn sheet contains four sections as follows:—

1. General (seven hymns).
2. Times and Seasons (six hymns).
3. Flower Services (six hymns).
4. Harvest Thanksgiving (eight hymns).

16/- per 100, by post 17/6

UNITARIANISM

Some Questions Answered.

6d. each, by post 8d.

This booklet has proved invaluable for propagandist work.

THE LINDSEY PRESS

1-6 ESSEX ST., STRAND LONDON, W.C.2

Death

Golland: On September 10th at St. Albans, Edith Mary, widow of the late Rev. Arthur Golland.

IT OCCURRED TO ME

By Muriel Hilton

WHY is it that so many books recalling the shining delights of childhood are written by men? It is an interesting and debatable question. Do men wallow more in the golden land of the past than women? Are they more sentimental in retrospect, and if so, why? I cannot recall at the moment any well-known autobiographies written by women which dwell only on the years of childhood, but several by men come to mind. And recently we have had memorable books on the early years by James Kirkup and Laurie Lee.

I have been reminded of this question by reading "The Small Years" by Frank Kendon, who died a few months ago. What a sensitive and beautiful book it is, and one that is full of the enchantment of the child, his simple response to nature, to things and to people. I have always thought that the child who is brought up in the environment of the country singularly fortunate, and one feels this to be particularly true in the case of Frank Kendon who views his childhood years spent in rural Kent in the retrospect of about fifty years. "It is terrible to be in an ecstasy of joy alone" he writes recollecting his intensity of feeling, when, hearing the first cuckoo. Ecstasy, which he says is joy mixed with fear, haunts these pages. We feel the significance to a child of snow, the intoxication of that "White excitement"; of the long eternity of those days when there was a simple richness just in being alive, feeling the sun in the early summer morning, the fearful solitudes of the wood, the joy of running the hand over the coolness of grass, the furtive rapture of stealing raspberries and gooseberries from the garden. Perhaps only poets can recall their "angel infancy" with such exquisite delicacy and use just the right words and metaphors to describe their recollections. And perhaps the poets mourn the loss of Eden more than others who too readily come to terms with the adult world. "The Small Years" haunts the memory with its gentle beauty, the tip-toe experiences of a child. It is infinitely "treasurable".

ADVERTISEMENT RATES

Births, Marriages, Deaths, Changes of Address
3 lines, 6s. 6d. minimum. Each additional line, 2s. 6d.

Miscellaneous — Prepaid
6d. per word, minimum 5s.

W. Heffer Hugo Press Organisation Limited
Kingsway House, 115, Hatton, London, W.C.1
Telephone: CHancery 8232

Display Rates on Application — Special Terms for a Series

Miscellaneous

The Rev. J. P. Chalk is retiring from the ministry at the end of September, and a farewell gathering is to be held in the Church Hall on Monday, September 26th, at 7.30 p.m., when a presentation will be made. Any of Mr. Chalk's friends from other churches will be very welcome (R.S.V.P. to J. S. Low, 14, Purley Park Road, Purley), also at Mr. Chalk's Farewell Service at 11 a.m., September 25th.

DUPLICATING, Shorthand, Typing (Tapes, Etc.) Private Lessons, Shorthand, Typing. Mabel Eyles, 10, Beaconsfield Road, Friern Barnet, N.11. ENT 3324.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rate: £1 6s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS 7339 Editorial: EUS 2942

Change of Address

Rev. and Mrs. A. B. Downing, 12 Shanklin Drive, Leicester (Tel. 73103) as from 21st September.

CROSS STREET CHAPEL, MANCHESTER

The Celebration of the

150th Anniversary of the Birth of

Mrs. GASKELL

will take the form of a MEMORIAL SERVICE at 6.30 p.m. and A LECTURE WITH READINGS from 7.30 p.m.-9 p.m.

by

The MINISTER and MEMBERS of the CONGREGATION

Date *Sunday, September 25th*

A Tribute

(A member of the Newton Abbot congregation writes as follows of the Rev. C. G. Toms.)

Educated at Christ's Hospital, London; John's College, Cambridge; and Regent's Park Baptist College, he was a man of considerable intellectual attainment. He was Baptist minister at Norwich, St. Albans, Sale, Skegness and St. Leonards-on-Sea.

But as a man of independent thought who refused to be bound by creed or dogma, he left that connection and became minister in the Unitarian and Free Christian Church at Ainsdell, Lancashire, and finally at Manstonhampstead and Newton Abbot.

He was an erudite and most eloquent preacher.

His chief characteristics were sincerity and humility, a sense of vocation and a willingness to work in any corner of the Master's vineyard, seeking no praise or reward. Having a firm faith in his eternal destiny he had no fear of death, only desiring that when the moment came it would find him in harness.

He had his wish and his sudden passing leaves a gap that will be difficult to fill.

Our sympathy goes out to his widow who for long has been in delicate health and to whom he was devoted. H.M.

Printed by SOUTH ESSEX RECORDING, Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLICATIONS Co., Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Manchester (Wednesday) JOHN HEYWOOD, Deansgate, Saturday, Sept. 17, 1960